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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ
ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬

Karnataka State Open University
Manasagangotri, Mysore - 570 006

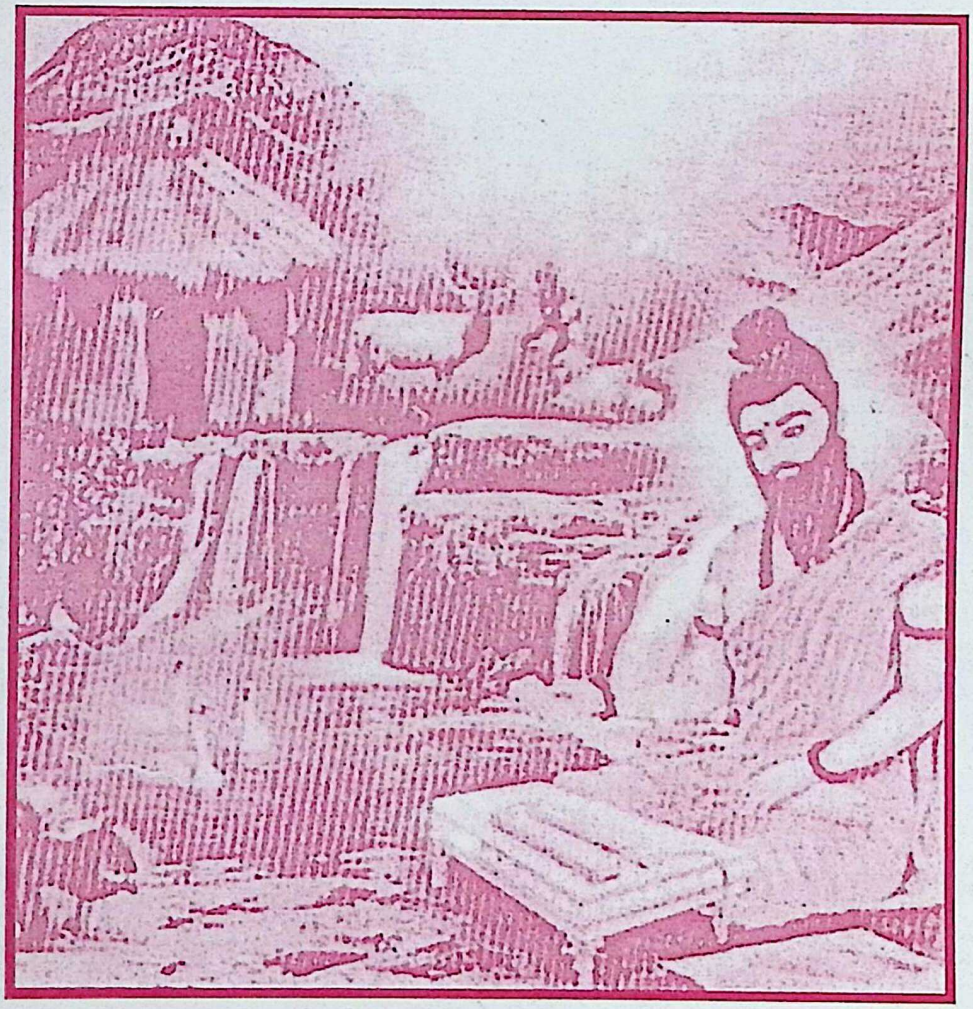
M.A. [PREVIOUS] SANSKRIT

- ENGLISH MEDIUM -

पद्यभागः

किरातार्जुनीयम् - २

160



COURSE - I **BLOCK - 2**

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ. .....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system. ..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪
ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಅಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004
Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

किरातार्जुनीयम्-२

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पू. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्छशिक्षणं-शासन-लेखन-काव्यादिषु अव्याहता समुपयुक्तम्। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहन-शोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवतां स्वाध्यायसुलभाय स्वयंबोधन पद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासे। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवता श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु।

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1.0 Block Objectives

In this block you will be introduced to the text Kirātārjuniyam, a Sanskrit Mahakāvya. You will be able to understand the textual portion of Vanecara Vṛttāntaḥ and Draupadī vacanam of Canto - I.

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किरातार्जुनीयम्-२

UNIT - 5 - 6

वनेचरवृत्तान्तः

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5.1 PURPOSE

5.2 INTRODUCTION

5.3 TITLE

5.4 ENGLISH TRANSLATION AND EXPLANATION OF THE VERSES

5.5 NOTE ON METRES :

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UNIT - 5 & 6
वनेचरवृत्तान्तः

5.1 PURPOSE

In these two units, the discussion of the title of the poem and the report of the Vanecara on Duryodhana's administration to Udhiṣṭhira at the Dvaita forest in 25 verses will be explained in detail. The textual portion will be elucidated clearly through translation, explanation, grammatical notes etc.

5.2 INTRODUCTION

You are acquainted in general with the Sanskrit literature in the foregoing four units, wherein, along with the origin, development and characteristics of the Mahākāvya, a brief introduction of the poet, poem, a brief criticism and the contents of the cantos had been made familiar. Now you are prepared for a detailed study of the first canto of the text. In the 5th and 6th units the first 25 verses of the I canto are being taken up for study. The study of the remaining 21 verses are made in the 7th and 8th units.

5.2.1 किरातार्जुनीयम् पाठ्यभाग-२ वनेचरवृत्तान्तः

प्रथमः सर्गः

श्रियः कुरूणामधिपस्य पालनीं प्रजासु वृत्तिं यमयुङ्क्त वेदितुम्।
स वर्णिलिङ्गी विदितः समाययौ युधिष्ठिरं द्वैतवने वनेचरः ॥१॥
कृतप्रणामस्य महीं महीभुजे जितां सपत्नेन निवेदयिष्यतः।
न विव्यथे तस्य मनो न प्रियं प्रवक्तुमिच्छन्ति मृषा हितैषिणः ॥२॥

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द्विषां विघाताय विधातुमिच्छतो रहस्यनुज्ञामधिगम्य भूभृतः।
स सौष्ठवौदार्यविशेषशालिनीं विनिश्चितार्थामिति वाचमाददे ॥३॥
क्रियासु युक्तैर्नृप चारचक्षुषो न वञ्चनीयाः प्रभवोऽनुजीविभिः।
अतोऽर्हसि क्षन्तुमसाधु साधु वा हितं मनोहारि च दुर्लभं वचः ॥४॥
स किंसखा साधु न शास्ति योऽधिपं हितान्न यः संशृणुते स किंप्रभुः।
सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसंपदः ॥५॥
निसर्गदुर्बोधमबोधविक्लवाः क्व भूपतीनां चरितं क्व जन्तवः।
तवानुभावोऽयमवेदि यन्मया निगूढतत्त्वं नयवर्त्म विद्विषाम्। ॥६॥
विशङ्कमानो भवतः पराभवं नृपासनस्थोऽपि वनाधिवासिनः।
दुरोदरच्छद्मजितां समीहते नयेन जेतुं जगतीं सुयोधनः ॥७॥
तथापि जिह्मः स भवज्जिगीषया तनोति शुभ्रं गुणसंपदा यशः।
समुन्नयन्भूतिमनार्यसंगमाद्वरं विरोधोऽपि समं महात्मभिः ॥८॥
कृतारिषड्वर्गजयेन मानवीमगम्यरूपां पदवीं प्रपित्सुना।
विभज्य नक्तंदिवमस्ततन्द्रिणा वितन्यते तेन नयेन पौरुषम् ॥९॥
सखीनिव प्रीतियुजोऽनुजीविनः समानमानान्सुहृदश्च बन्धुभिः।
स सन्ततं दर्शयते गतस्मयः कृताधिपत्यामिव साधु बन्धुताम् ॥१०॥
असक्तमाराधयतो यथायथं विभज्य भक्त्या समपक्षपातया।
गुणानुरागादिव सख्यमीयिवान्न बाधतेऽस्य त्रिगणः परस्पराम् ॥११॥
निरत्ययं साम न दानवर्जितं न भूरि दानं विरहय्य सत्क्रियाम्।
प्रवर्तते तस्य विशेषशालिनी गुणानुरोधेन विना न सत्क्रिया ॥१२॥
वसूनि वाञ्छन्न वशी न मन्युना स्वधर्म इत्येव निवृत्तकारणः।
गुरूपदिष्टेन रिपौ सुतेऽपि वा निहन्ति दण्डेन स धर्मविप्लवम् ॥१३॥
विधाय रक्षान्परितः परेतरानशङ्किताकारमुपैति शङ्कितः।
क्रियापवर्गेष्वनुजीविसात्कृताः कृतज्ञतामस्य वदन्ति संपदः ॥१४॥
अनारतं तेन पदेषु लम्भिता विभज्य सम्यग्विनियोगसत्क्रियाः।
फलन्त्युपायाः परिबृंहितायतीरुपेत्य संघर्षमिवार्थसंपदः ॥१५॥

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अनेकराजन्यरथाश्वसंकुलं तदीयमास्थाननिकेतनाजिरम्।
नयत्ययुग्मच्छदगन्धिरार्द्रतां भृशं नृपोपायनदन्तिनां मदः ॥१६॥
सुखेन लभ्या दधतः कृषीवलैरकृष्टपच्या इव सस्यसंपदः।
वितन्वति क्षेममदेवमातृकाश्चिराय तस्मिन् कुरुवश्चकासति ॥१७॥
उदारकीर्तेरुदयं दयावतः प्रशान्तबाधं दिशतोऽभिरक्षया।
स्वयं प्रदुग्धेऽस्य गुणैरुपस्तुता वसूपमानस्य वसूनि मेदिनी ॥१८॥
महौजसो मानधना धनार्चिता धनुर्भृतः संयति लब्धकीर्तयः।
नसंहतास्तस्य नभिन्नवृत्तयः प्रियाणि वाञ्छन्त्यसुभिः समीहितुम् ॥१९॥
महीभृतां सच्चरितैश्चरैः क्रियाः स वेद निःशेषमशेषितक्रियः।
महोदयैस्तस्य हितानुबन्धुभिः प्रतीयते धातुरिवेहितं फलैः ॥२०॥
न तेन सज्यं क्वचिदुद्यतं धनुः कृतं न वा कोपविजिह्ममाननम्।
गुणानुरागेण शिरोभिरुह्यते नराधिपैर्माल्यमिवास्य शासनम् ॥२१॥
स यौवराज्ये नवयौवनोद्धतं निधाय दुःशासनमिद्धशासनः।
मखेष्वखिन्नोऽनुमतः पुरोधसा धिनोति हव्येन हिरण्यरेतसम् ॥२२॥
प्रलीनभूपालमपि स्थिरायति प्रशासदावारिधि मण्डलं भुवः।
स चिन्तयत्येव भियस्त्वदेष्यतीरहो दुरन्ता बलद्विरोधिता ॥२३॥
कथाप्रसङ्गेन जनैरुदाहृतादनुस्मृताखण्डलसूनुविक्रमः।
तवाभिधानाद्व्यथते नताननः स दुःसहान्मन्त्रपदादिवोरगः ॥२४॥
तदाशु कर्तुं त्वयि जिह्ममुद्यते विधीयतां तत्र विधेयमुत्तरम्।
परप्रणीतानि वचांसि चिन्वतां प्रवृत्तिसाराः खलु मादृशां गिरः ॥२५॥

5.3 TITLE

The title of the poem किरातार्जुनीयम् is based on the principal characters of the poem. The poem is concerned with Kirata or Siva disguised as such and Arjuna, and so is named किरातार्जुनीयम्

किरातः - वनेचरो म्लेच्छजातिविशेषः अत्र तु किरातवेषधारी शिवः, अर्जुनश्च तृतीयः पाण्डवः। किरातश्च अर्जुनश्च किरातार्जुनौ (द्वन्द्व

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समासः), किरातार्जुनौ अधिकृत्य कृतं काव्यं किरातार्जुनीयम्। "अधिकृत्य कृते ग्रन्थे" इत्यनुवर्तमाने "शिशुक्रन्दयमसभद्वन्द्वेन्द्रजननादिभ्यश्छः" इति छ प्रत्ययः, "आयनेयी ..... " इति छस्य ईय, किरातार्जुनीयमित्यन्वर्थ संज्ञा।।

5.4 ENGLISH TRANSLATION AND EXPLANATION OF THE VERSES

5.4.1 Prose order :

कुरूणाम् अधिपस्य श्रियः पालनीं प्रजासु वृत्तिं वेदितुं यम् अयुङ्क्त वर्णिलिङ्गी सः वनेचरः विदितः (सन्) द्वैतवने युधिष्ठिरं समाययौ ।।२।।

Translation : The forester, who was engaged to study the policy of the lord of the Kurus towards his subjects, on which depended the stability of his royalty, returned to Yudhiṣṭhira in the Dvaita forest after having gathered information in the guise of a religious celibate.

Explanation : The poet can introduce his literary composition following the rule " आशीर्नमस्क्रिया वस्तुनिर्देशो वापि तन्मुखम् " in three modes. (1) The author may pronounce a blessing on his readers. (2) He may address a salutation to his favourite deity. (3) He may refer to the subject matter. Here Bharavi has introduced his poem by referring to the subject matter. In addition to this he has used the word श्रीः and kept up the tradition of usual मङ्गल. The word श्रीः is expressive of the goddess of wealth and is auspicious.

देवतावाचकाः शब्दा ये च भद्रादिवाचकाः।
ते सर्वे नैव निन्द्याः स्युर्लिपितो गणतोऽपि वा।।

The words denoting gods and the auspicious words are not inauspicious either by syllables or by 'gaṇa's. Hence, as the word श्रीः is used in the beginning, the मङ्गलाचरण is performed. Likewise with the presence of the word श्रीः 'जगण' becomes auspicious. 'वर्णिलिङ्गी' means one who is in

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disguise of a religious student. Mallinātha in his commentary घण्टापथ by name, translates वर्ण by प्रशस्ति to which he assigns a special meaning, that of moral excellence due to abstinence from the eight kinds of carnal pleasures. It is said ;

स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम्।
सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृत्तिरेव च।।
एतन्मैथुनमष्टाङ्ग प्रवदन्ति मनीषिणः।
विपरीतं ब्रह्मचर्यमेतदेवाष्टलक्षणम्।।

(Remembrance, utterance, sport, looking at, secret conversation, determination, mental effort and final gratification - these are the eight kinds of carnal pleasure. The opposites of these eight kinds is known as 'brahmacarya'. The abstinence from the eight kinds of carnal pleasures is प्रशस्ति and one who is endowed with प्रशस्ति is a ब्रह्मचारिन्.

After the departure of the Pāṇḍavas into the forest, Duryodhana takes their land. Yudhiṣṭhira wants to know whether Duryodhana's administration is effective whether he is popular and the opinion of his subjects, towards him. To know this he appointed a Vanecara. The Vanecara in the guise of a Brahmacārin collected all those information and has come to Yudhiṣṭhira's in the Dvaita forest. It is usual for the appointed spies to take various forms by putting on different attire, and collect the necessary information for the king. Thus spies help the king. Such an institution of espionage existed with kings of the past. In the Arthaśāstra of Kautilya there is a detailed exposition of the institution of espionage. The first half of the verse contains Yudhiṣṭhira's desire to know about the conduct of Duryodhana towards his subject. For an administrator to

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become popular or win the confidence and admiration of his subjects it is all the more important how he conducts himself with them. If the ruler conducts with the people in a proper and just manner, his administration is considered to be satisfactory. By this his position becomes safe and the people will support him. This is what the poet intends while saying "protect the royalty of the king". Now, if Duryodhana is for the people, then, they will all support him. He will become stronger and it becomes difficult for Yudhisṭhira to defeat him or after his return from the forest there may not be any love for Yudhisṭhira in the heart of the people. Hence the need to study the situation on his part.

Grammatical Notes : कुरूणाम् = of the kuru country. The name of countries are used in the plural in Sanskrit as they are named after the people inhabiting them. By the sūtra 'तस्य निवासः' the affix अण् (अ) is added to the word कुरु. The affix अण् is dropped when the word so derived refers to a country ; अधिपस्य = अधि पातीति अधिपः, तस्य; पाल्यते अनया इति पालनी, ताम् ; वृत्तिं = behaviour ; वेदितुं=तुमन्नन्त कृदन्त word of the root विद् ; वनेचरः = वने चरतीति, Upapada compound ; According to the rule चरेष्टः the कृत् affix ट (अ) is added and hence the form चर; वर्णिलिङ्गी=in the disguise of a religious celibrate, वर्णमस्यास्तीति वर्णी, वर्णिनः लिङ्गमस्यास्तीति वर्णिलिङ्गी, Here the मतुप् affix इन् is added to वर्ण; अयुङ्क्त = लङ् प्र.पु.ए. of the root 'युजिर्योगे' ; विदितः = कर्मणि भूतकृदन्त of the root विद् ; युधिष्ठिरः = अलुक् compound ; समाययौ=लिट् प्र.पु.ए. of the root 'या प्रापणे' with the upasargas सम् and आ.

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5.4.2 Prose Order :

कृतप्रणामस्य सपत्नेन जितां महीं महीभुजे निवेदयिष्यतः तस्य मनः न विव्यथे। हि हितैषिणः मृषा प्रियं प्रवक्तुं न इच्छन्ति।।

Translation : He, having prostrated to him stood ready to inform him without the least hesitation or pain at heart, about the way in which his foe had won over to his side the whole kingdom. For, true well - wishers do not wish to utter an agreeable falsehood.

Explanation : The forester has come to know that Duryodhana has succeeded in winning over the entire kingdom to his side. This is not an agreeable piece of news to Yudhisṭhira. Even then, he neither hesitates nor feels shy to convey the findings directly to the king nor did he experience any qualms while doing so. Yet this does not mean that he was happy when telling it as his tumult is well expressed in his introductory 4th verse. It is the duty of a spy who is appointed to collect information to communicate them as it is. A spy is a well - wisher of the king. He can tell no lie. It is not proper on his part to conceal the truth merely because it is not pleasing to the king. Moreover, though a lie is soothing for the moment, the resultant effect is most dangerous. The one who does this act destroys both himself and his master. Apart from this the spy can never afford to tell a lie as he is the very eye of the king. The king perceives his subjects through the eye of the spies चारचक्षुषाः राजानः. Therefore, there is no question of deceiving. Likewise there is no need for the king to become angry. अमौढ्यं अमान्द्यं अमृषाभाषित्वं अभ्यूहकत्वं चेति चारगुणाः - (Somadeva's नीतिवाक्यामृत) is worth quoting in this regard.

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Notes : सपत्नेन = समाने वस्तुनि पतति इति सपत्नः, तेन - one who tries to seize the same thing ; hence a rival - Here Duryodhana - "रिपौ वैरिसपत्नारिद्विषद्वेषणदुर्हृदः " (अमरकोशः) जितां = the कर्मणि भूतकृदन्त of the root जि ; महीभुजः = महीं भुनक्ति इति महीभुक्, तस्य ; Upapada Compound ; निवेदयिष्यतः = The भविष्यत् कृदन्त of the root विद् ; विव्यथे = the लिट् प्र.पु.ए. of the root - ' व्यथ भयचलनयोः ; हितैषिणः = हितं इच्छन्तीति - well wishers ; प्रवक्तुं = तुमुन् प्रत्ययान्ताव्यय of the root वच्.

5.4.3 Prose Order :

द्विषां विघाताय विधातुम् इच्छतः भूभृतः अनुज्ञाम् अधिगम्य सः रहसि सौष्ठवौदार्यविशेषशालिनीं विनिश्चितार्थाम् इति वाचम् आददे।।

Translation : Having obtained the permission of the king who wanted to adopt various measures in order to destroy his enemies, he (Vanecara) made, the following speech, which was brilliant with peculiarly graceful and highly significant expressions and the import whereof was well - checked, in absolute privacy.

Explanation : We are given herein the characteristics of the speech of a spy. He has to convey the message which he has brought with him in private. He has to obtain the permission of the king to do this. The purpose of his speech was clear, endowed with the power of expression and elegance. There was employment of appropriate words. There was a combination of both elegant words and prolific sense or depth of meaning. There was noble sense in his speech and the meaning of which was definite and exact in sense. He was not to tell anything imaginary. In the last - two lines the poet perhaps tells us what the language of a good poetic composition ought to be like. Its chief features

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must be style and sense. The ensuing three verses are in the form of introduction (4 - 6). His report is described in the ensuing 19 verses (7 to 25).

Notes : भूभृतः = भुवं बिभर्ति इति भूभृत्, तस्य - Upapada Compound ; सौष्ठवम् = सुष्ठु इत्यस्य भावः - elegance, gracefulness ; capacity of words to yield a good sense. औदार्यम् = उदारस्य भावः - depth of meaning, richness of expression. सौष्ठवौदार्यविशेषशालिनीं सौष्ठवं च औदार्यं, ते एव विशेषः तेन शालते इति, तां - brilliant or graceful with the excellence of words elegant and Prolific in sense, or its elegance and depth of meaning ; Dandin, in his work Kāvyadarsha has explained the औदार्यगुण thus : उत्कर्षवान् गुणः कश्चित् यस्मिन्नुक्ते प्रतीयते। तदुदाराह्वयं तेन संनाथा काव्यपद्धतिः। आददे = लिट् प्र.पु.ए. of the root " हुदाञ् दाने " with the उपसर्ग आङ्.

5.4.4 Prose Order :

(हे) नृप, क्रियासु युक्तैः, अनुजीविभिः चारचक्षुषः, प्रभवः न वञ्चनीयाः। अतः असाधु साधु वा (मदुक्तं) क्षन्तुं अर्हसि हितं मनोहारि च वचः दुर्लभम्।।

Translation : O King! masters who see through their spies (where eyes are spies) should never be misled by their servants entrusted with (respective) duties. Therefore, you deserve to forgive (whatever I say) whether pleasant or unpleasant, since a speech which is (at once) beneficial and pleasing is rare.

Explanation : For the smooth conduct of the affairs of the kingdom, the system of the institution of spies should function in tact. It is the only means through which the secrets of the people who are involved in the statecraft are brought to light secretely. As the day to day happenings of

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the kingdom are percieved through the spies, they are known as the eyes of the king. Those who are appointed as spies should convey without concealing anything what they have percieved and thus remain trustworthy. The king, in his turn, should patiently listen to the spies ; agreeable and useful words need not - be pleasant and all the pleasant words need not be beneficial. Therefore whether it is pleasant or unpleasant, the forester implores the king, to listen patiently to his words. Bhāravi is known for his pithy sayings and the last line of the verse is one of his most popular sayings and it reminds us of the saying of same purpose - अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः। (Rāmāyaṇa Aranyakāṇde)

Notes : अनुजीविभिः = अनुसृत्य जीवन्ति इति, तैः by the servants ; चारचक्षुषः=चाराः चक्षूंषि येषां ते - those who have spies as their eyes (kings) i.e., who have entirely to rely and act on the information supplied by the spies. (Note: गावः पश्यन्ति गन्धेन वेदैः पश्यन्ति पण्डिताः। चारैः पश्यन्ति राजानः चक्षुर्भ्यामितरे जनाः।।); वञ्चनीयाः = वञ्चितुं योग्यः ; मनोहारि = मनः हर्तुं शीलं यस्य तत् ; अर्हसि = "अर्ह् पूजायां धातोः लट् मध्यम पुरुष एक वचनम्।

5.4.5 Prose Order:

यः अधिपं साधु न शास्ति स किं सखा? यः हितात् न संशृणुते स किंप्रभुः? नृपेषु च अमात्येषु च सदा अनुकूलेषु हि सत्सु सर्वसंम्पदः रतिं कुर्वते।।

Translation : He is a bad friend who does not give good advice to his master. He is a bad master, who does not listen to the (good) advice of his minister. For, all kinds of prosperity get attached to kings and ministers who are always well - diposed to each other.

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Explanation : It is impossible to run the government by the king alone. It is necessary that he should get the help of confidential people like the ministers and counsellors. Prosperity flourishes when both these co-operate with each other. The king should honour and respect the ministers and listen to their advices. He should expect help and cooperation from them. The king's confidants with devotion and faith on their part and without deceit, considering the well being of the king, should advice the king with things they know and after thorough examination. Is he a friend who always goes on telling what is pleasing and never considers the happennings ? Likewise is he a king who does not listen to the good advice of the confidant people? It is very rare where both the king and his ministers are in cordial relationship. (F सुलभाः पुरुषा राजन् सततं प्रियवादिनः। अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः।। (वाल्मीकि रामायण)

Notes : शास्ति = लट् प्र.पु.ए. of the root 'शासु अनुशिष्टौ ; किंसखा = कुत्सितः सखा - a bad friend ; हितात् - as per the Pāṇini rule "साख्यातोपयोगे" ablative case is used here ; संशृणुते = लट् प्र.पु.ए. of the root - ' शु श्रवणे ', as it is with सम् उपसर्ग and अकर्मक it is in the आन्मनेपदि

किंप्रभुः = कुत्सितः प्रभुः bad king ; कुर्वते = आत्मनेपदि लट् प्र.पु.ब. of the root 'डुकृञ्करणे'.

Figure of Speech : According to the rule - "सामान्यविशेषकार्यकारणभावाभ्यां निर्दिष्टकृतसमर्थनमर्थान्तरन्यासः", in this verse, अर्थान्तरन्यास figure is employed.

5.4.6 Prose Order:

निसर्गदुर्बोधं भूपतीनां चरितं क्व अबोधविक्लवा (मादृशाः) जन्तवः

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क्व। [तथापि] यत् मया विद्विषां निगूढतत्वं नयवर्त्म अवेदि अयं तव अनुभावः।

Translation : Where is the conduct of kings, which by nature, is difficult to understand and where are the ordinary men (in significant persons like myself) who are obscured with ignorance ? (Even then) the path of the foe's diplomacy, with its principles remaining confidential , is known to me. This is (due to) your own grace.

Explanation : The forester dispels his ego in discharging his duties and hints that there is use in listening to his ensuing speech and thus, causing pain on hearing what he would recount is not the only motive. He points out that there is no ego in him when he asserts that his speech not only contains information but the possible course of future action. He admits that he is an ordinary person obscure with ignorance and that the conduct of kings are difficult to understand. Even then he understood it and has come with necessary information. He gives the credit of this sucess to Yudhisṭhira himself. Only due to Yudhisṭhira's blessings he could gain success. He has come with clear knowledge of even minute aspects of Duryodhana's diplomacy. Therefore he proceeds not only to give pain to Yudhisṭhira's mind, but to suggest the possible remedial action in this regard. Thus, the forester, in these four verses gives an introductory speech. Though this introduction seems not necessary, it prepares the mind of Yudhisṭhira to listen to the unpalatable news. According to Mallinātha the नयवर्त्म means the employment of the sixfold policy of diplomacy viz peace (सन्धि), war (विग्रह), attack (यान), delay (आसन), policy of duplication (द्वैधीभाव) and surrender (समाश्रय).

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Grammatical Notes : निसर्गदुर्बोधं = दुःखेन बोद्धुं शक्यं दुर्बोधम्, निसर्गात् दुर्बोधम् - by nature difficult to understand;

अबोधविक्लवाः - अबोधेन विक्लवाः - incapacitated by ignorance ; अवेदि - कर्मणि लुङ् प्र.पु.ए. of the root "विद् ज्ञाने". अनुभावः = अनुगतः भावः prādi compound.

5.4.7 Prose Order:

सुयोधनः नृपासनस्थोऽपि वनाधिवासिनः भवतः पराभवं विशङ्कमानः दुरोदरच्छद्मजितां जगतीं नयेन जेतुं समीहते।।

Translation: Though enthroned, Suyodhana apprehending defeat from your Majesty, living in the forest, desires to win over, by diplomacy, the kingdom which already been gained through the decietful means of gambling.

Explanation : Here begins the actual report of the spy about the ruling of Suyodhana, who is making every effort to establish himself firmly on the throne. As he has obtained the kingdom of the Pāṇḍavas by the dishonest means of gambling, Duryodhana is haunted by anxiety. Though he is the king and the Pāṇḍavas are in the forest, he is afraid of them. He is trying to win over the people by conciliatory policy to avoid riot if people come to know his deceitful way. There shall always be fear and anxiety in those who decieve others. They will become the victim of their own guilt.

Grammatical Notes : नृपासनस्थः नृन् पाति इति नृपः, नृपस्य आसनं, नृपासने तिष्ठतीति - One who is enthroned ; सुयोधनः= सुखेन युध्यते सः Dhuryodhana ; वनाधिवासिनः - वनं अधिवसति इति, वनाधिवासी, तस्य - living in the forest ; दुरोदरच्छद्मजितां - दुष्टं उदरं यस्य, दुरोदरस्य छद्म, तेन जिता, तां - won through

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deceitful means of gambling.

समीहते = लट् प्र.पु.ए. of the root " ईह चेष्टायां " with the upasarga स.

Figure of speech : In this verse Kāvyalingālaṅkāra is employed. " हेतोः वाक्यं पदार्थत्वे काव्यलिङ्गं उदाहृतम् " is the definition of it.

5.4.8 Prose Order :

तथा जिह्मः अपि सः भवज्जिगीषया गुणसम्पदा शुभ्रं यशः तनोति। भूतिं समुन्नयन् महात्मभिः समं विरोधः अपि अनार्यसङ्गमात् वरम्।।

Translation : Nevertheless that (cunning) Suyodhana, with a view to vanquish you, spreads his spotless fame by a wealth of good qualities. (For) Even enmity with great men which tends to enhance one's prosperity is better than the association with bad people.

Explanation : Duryodhana is of a cunning nature and is a deciever. The Pāṇḍavas are righteous and walk in the right path. By a judicious display of good qualities, Duryodhana is trying to excel Yudhisṭhira in looking into the welfare of the people. Thus his enmity towards Yudhisṭhira has become productive of prosperity. The forester justifies the enmity by a general statement that even rivalry with the great that tends to enhance prosperity is better than the association with the wicked.

Grammatical Notes : जिह्मः = Cunning, deceit

भवज्जिगीषया - जेतुं इच्छा जिगीषा, भवन्तं जेतुं इच्छा भवज्जिगीषा, तया ; अनार्यसङ्गमात् = न आर्यः अनार्यः, तस्य संगमः, तस्मात् ;

तनोति = लट् प्र.पु.ए. of the root " तनु विस्तारे "

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Figure of Speech : Arthāntaranyāsa alaṅkāra and kāvyaliṅgālaṅkāra are found here in this verse.

5.4.9 Prose Order :

कृतारिषड्वर्गजयेन अगम्यरूपां मानवीं पदवीं प्रपित्सुना अस्ततन्द्रिणा तेन पौरुषं नक्तंदिवं विभज्य नयेन वितन्यते।।

Translation : By him, who has conquered the group of six internal enemies, desirous to employ the incomprehensive system (of government) of Manu and who has cast off his laziness, human effort is developed with due regard to diplomacy, divided the day and night (for the discharge of appropriate duties).

Explanation : It is not easy to reach the line of conduct laid down by Manu for kings to follow. To do that it is essential that one should conquer the six internal enemies. Duties shall have to be discharged at appropriate time, day and night. Casting off laziness he shall ever / be / involved in action. Duryodhana is doing all these. It can be noted that the Arthaśāstra of Kauṭilya has stressed the importance of conquering of the six internal enemies in the statement - "कृत्स्नं हि इदं शास्त्रंइन्द्रिय जयः" The group of six internal enemies are काम, क्रोध, लोभ, मोह, मद and मात्सर्यम् ' One who wants to conquer others must conquer himself first by controlling these internal enemies. Along with this human effort coupled with diplomacy is a must to produce good results in statecraft. Duryodhana is following all these high principles of statecraft systematically to win over his subjects.

Grammatical Notes : कृतारिषड्वर्गजयेन= षण्णां वर्गः, अरीणां षड्वर्गः, तस्य जयः, कृतः अरिषड्वर्गजयः येन तेन, six enemies

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quelled ; अगम्यरूपां = न गम्यं अगम्यं, अगम्यं रूपं यस्याः सा, ताम् - not possible to attain (reach) ; मानवीं = मनोः इयं, ताम् of Manu ; प्रपित्सुना = प्राप्तुं इच्छुः, तेन - सन्नन्त form ; अस्ततन्द्रिणा = अस्ता तन्द्रिः यस्य सः, तेन - lethargy shaken off;

वितन्यते - कर्मणि लट् प्र.पु.ए. of the root "तनु विस्तारे" with the उपसर्ग 'वि'.

5.4.10. Prose Order :

गतस्मयः स अनुजीविनः प्रीतियुजः सखीनिव सुहृदः बन्धुभिः समानमानान् इव बन्धुतां कृताधिपत्यामिव साधु सन्ततं दर्शयते।

Translation : With his arrogance set aside he always shows in a skilful manner his servants, as if they were his affectionate friends, his friends as if they commanded respect to be shown to relatives and his relatives as if the sovereignty were made over to them.

Explanation : Suyodhana has cast off his pride and this enabled him to please all. He has love for his servants, friends and relatives and his love is without any deception. Thus he shows as if he treats his servants as friends, friends as Kinsmen ans Kinsmen as equal to himself.

Grammatical Notes : गतस्मयः = गतः स्मयः यस्य, सः with his arrogance gone ; प्रीतियुजः = प्रीतिं युञ्जन्ति इति, तान् - affectionate ; बन्धुतां = बन्धूनां समूहः, ताम् the multitude of relatives. According to the rule "ग्रामजनबन्धुसहायेभ्यस्तल्" in the meaning of collection the suffix तल् has come. दर्शयते = णिजन्त कर्तरि लट् प्र.पु.ए. of the root" दृशिर् प्रेक्षणे '.

5.4.11 Prose Order :

यथायथं विभज्य समपक्षपातया भक्त्या असक्तम् आराधयतः अस्य त्रिगणः गुणानुरागात् सख्यम् ईयिवान् इव परस्परं नबाधते।।

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Translation : The three human values of life which he pursues without attachment, but with proper discrimination and with a devotion and equal regard, do not come into conflict with each other in his case as if they have formed a friendship among themselves out of love for his virtues.

Explanation : त्रिगण means the three human values viz धर्मः, अर्थः and कामः. According to the Dharmaśāstras a king should strive hard to acquire all the three objects of human existence, धर्मः (religious merit). अर्थः (wealth) and कामः (satisfaction of desires) equally. Indulgence in any one of the will spoil the other two and upset the balance. Duryodhana is very careful to treat them with equal devotion and as a result they have formed a friendship among themselves out of love for his virtues.

Grammatical Notes : त्रिगणः = धर्मः, अर्थः, कामः - the three objects of life ; सख्यं = सख्युः भावः friendship ; ईयिवान् इव - as if formed ; बाधते = लट प्र.पु.ए. of the root "बाधु विलोहने".

5.4.12 Prose Order :

तस्य निरत्ययं साम दानवर्जितं न प्रवर्तते, सत्क्रियां विरहय्य भूरि दानं न (प्रवर्तते) गुणानुरोधेन विना विशेषशालिनी सत्क्रिया न (प्रवर्तते)।।

Translation : His unobstructed policy of conciliation does not start without gifts ; his abounding gifts are not offered without showing due honour ; his conferring of honour, which is marked by special distinction, does not proceed without due regard to merits.

Explanation : In this and in the next two following verses is described the mastery of Duryodhana over the

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successful - साम, दान, भेद दण्ड. The first two expedients are treated in this verse. His way of conciliation was always accompanied by presents, otherwise the greedy people could not be checked. His giving of gifts did not proceed whithout honour, as without honour the presents become useless. His conferring of honour did not proceed with due regard to merits, otherwise, even undeserving persons would have the scope of being honoured. Respect was given on the basis of the individuals worth.

Grammatical Notes : निरत्ययं = निर्गतः अत्ययः यस्मात्, तत् - unobstructed ; विशेषशालिनी = विशेषेण शालते इति marked by special distinction ; प्रवर्तते = लट् प्र.पु.ए. of the root "वृतु वर्तने" with the उपसर्ग प्र.

Figure of Speech : The figure of speech here in this verse is एकावली since each succeeding one stands as a विशेषण to each preceding one. The rule is -

स्थाप्यतेऽपोह्यते वापि यथापूर्वं परस्परम्।
विशेषणतया वस्तु यत्र सैकावली द्विधा।।

5.4.13 Prose Order :

स वशी वसूनि न वाञ्छन् न च मन्युना निवृत्तकारणः (सन्) स्वधर्म इत्येव गुरूपदिष्टेन दण्डेन रिपौ सुतेऽपि वा (स्थितं) धर्मविप्लवं निहन्ति।

Translation : Neither desirous of wealth nor influenced by anger, but because of his duty consciousness and out of no other consideration, he, who is self - controlled, checks any infringement of duty, be it on the part of his son or a foe, by inflicting punishment according to the advice of the judges.

Explanation : In this verse Duryodhana's way of

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punishing the offenders is described. He used to check the religious atrocity and anti - social behaviours without favour or fear. He never discriminated between the offenders, be it on the part of his own son or a foe. Punishment was given as a matter of discharging the duty. He was neither desirous of wealth nor influenced by anger in inflicting punishment. In this verse the word गुरु means judge.

Grammatical Notes : वशी - one who has his senses under control ; मन्युना = by anger ; निवृत्तकारणः = निवृत्तं कारणं यस्य सः - without any motive , गुरूपदिष्टेन - recommended by judges ; निहन्ति = लट् प्र.पु.ए. of the root. "हन हिंसागत्यो" with the upasarga नि.

5.4.14 Prose Order :

शङ्कितः (सन्) परितः परेतरान् रक्षान् विधाय अशङ्किताकारम् उपैति। क्रियापवर्गेषु अनुजीविसात्कृताः सम्पदः अस्य कृतज्ञतां वदन्ति।।

Translation : Having placed all round his trustworthy guards he, though himself suspicious, exibhits the appearance of being unsuspicious. The riches fully bestowed on the servants consequent on the accomplishment of their duties, proclaim his gratitude.

Explanation : This verse deals with the employment of bheda - the expedient of 'divide and rule'. This requires the appointment of trustworthy men both in his and in the enemy's country who will secretly and cleverly do their job. Such men are to be kept constantly devoted to the king by generous gifts and due recognition of their services. The king who employs this expedient may expect treachery from anywhere at anytime. Hence placing around him secretly

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only faithful guards for personal protection, he must approach the people assuming an air of confidence as if he has no fear from any quarter. Duryodhana has successfully employed this expedient.

Grammatical Notes : परेतरान् = परेभ्यः इतरे, तान् - his own ; अशङ्कितारम् = न शङ्कितः, अशङ्कितः आकारः, तम् - puts on the appearance of being unsuspicios ; अनुजीविसात्कृताः bestowed on servants ; उपैति = लट् प्र.पु.ए. of the root 'इण् गता' with the उपसर्ग उप; वदन्ति = लट् प्र.पु.ब. of the root "वद व्यक्तायां वाचि".

5.4.15 Prose Order :

तेन पदेषु सम्यक् विभज्य विनियोगसत्क्रियाः लम्भिताः। उपायाः संघर्षम् उपेत्य इव परिबृँहितायतीः अर्थसम्पदः अनारतं फलन्ति।।

Translation : The political expedients, used by him in right undertakings with proper descrimination and thus repected being properly employed, constantly produce, as if adopting rivalry, the lasting and far - extending happy results.

Explanation : The four expedients employed by Duryodhana with due descrimiantion have begun to produce long - standing results. Those expedients being honoured by Duryodhana by proper use are vying with each other to bestow him prosperity.

Grammatical Notes : पदेषु = proper speares of action, right places - " पदं व्यसितत्राणस्थानलक्ष्मांघ्रिवस्तुषु इत्यमरः। लम्भित -p.p.p. of लभ् cau. In the causal form, the subject of the primitive root takes the objective case by the rule गतिबुद्धिप्रत्यवसानार्थं (Pan. 1.4.52) लभ् is a गत्यर्थ root. उपायाः = means of success. भेदो दण्डः साम दानमित्युपायचतुष्टयम् - Amara.

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परिवृंहितायतीः = परिबृंहिता आयतिः यासां ताः परिबृंहितायत्यः, ताः - grown prosperous ; अर्थसम्पदः= अर्थानां सम्पदः or अर्थ एव सम्पदस्ताः। अनारतं always.

Figure of Speech : In this the figure of speech is उत्प्रेक्षालंकारः। which is defined as, संभावनमथोत्प्रेक्षा प्रकृतस्य समेन यत्. This figure occurs when the object to be described is fancied (संभावनं) as or is said to be appearing as the other (पर or उपमान).

5.4.16 Prose Order :

नृपोपायनदन्तिनां अयुग्मच्छदगन्धिः मदः तदीयम् अनेकराजन्यरथाश्वसङ्कुलं आस्थाननिकेतनाजिरं भृशं आर्द्रतां नयति।।

Translation : The rut, having the smell of (the flowers of) the saptaparna tree, of the elephants got as presents from kings, wets considerably the court - yard of his council - hall, crowded with the chariots and horses of numerous tributary princes.

Explanation : In this verse the happy result accomplished by his employment of the four expedients is described. Numerous vassal kings come to pay their respects to him with presents of stately elephants whose rut drench his courtyard. The exremely wet court-yard indicates the number of elephants recieved as presents The verses 12 to 16 describe the मन्त्रशक्ति of Duryodhana. According to Dharmaśāstras a king should invariably possess the three powers viz मन्त्रशक्ति, उत्साहशक्ति and प्रभुशक्ति।

Figure of Speech : In this verse there is उदात्तालंकार ' समृद्धिमद्वस्तु वर्णनं उदात्तः ' is its definition.

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5.4.17 Prose Order :

चिराय तस्मिन् क्षेमं वितन्वति (सति) अदेवमातृकाः कुरवः अकृष्टपच्या इव सुखेन लभ्याः सस्यसम्पदः दधतः सन्तः चकासते।।

Translation : He having long attended to the welfare of his subjects, the kuru country, which has not to depend on rain for fertilization (which are well irrigated) are smiling with their plentiful crops obtained by husbandmen with ease as though they were obtained without tillage.

Explanation : As the king was ruling his subjects justly there was prosperity everywhere. In this verse the spy proceeds to narrate the success of the welfare shemes introduced by Duryodhana. Realising that the prosperity of the country depends upon agriculture, he has provided it with plenty of irrigation facilities so that the farmers need not depend on rains which cannot always be relied upon for cultivation. Duryodhana believes that the prosperity and happiness of the subjects strengthens the king.

Grammatical Notes : वितन्वति = वितनोति इति वितन्वन्, तस्मिन् - conferring upon ; अदेवमातृकाः = not having rain for their foster mother i.e., not depending upon only rain water for the growth of crops. "देशो नद्यम्बुवृष्ट्यम्बु संपन्न व्रीहिपालितः" स्यान्नदीमातृको देवमातृकश्च यथाक्रमम्॥ इत्यमरः। अकृष्टपच्याः = कृष्टेन पच्यन्त इति, न कृष्टपच्याः - growing without requiring the ground to be tilled : कृषीवलैः = कृषिः येषामस्तीति कृषीवलाः, तैः here according to the Pāṇini Sūtra रजःकृष्यासुतिपरिषदोवलच्", the वलच् प्रत्यय has come ; before वल the - preceeding vowel is lengthened when the whole signifies a class ; लभ्याः = लब्धुं योग्याः ; चकासति = लट् प्र.पु.ए. of the root 'काशृदीप्तौ' - shines.

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5.4.18 Prose Order :

उदारकीर्तेः दयावतः अभिरक्षया प्रशान्तबाधम् उदयं दिशतः वसूपमानस्य अस्य गुणैः उपस्नुता मेदिनी वसूनि स्वयं प्रदुग्धे ।।

Translation : The earth, melting on account of his (Duryodhana) merits, who is equal to Kubera, who is sympathetic and highly renowned and who secures prosperity by full and with unhindered Protection, herself (voluntarily) yeilds up treasures.

Explanation : Duryodhana has acquired great success and has equalled Kubera in prosperity. Though the welfare schemes like providing irrigation facilities etc caused a lot of expenditure, Duryodhana's treasury was always full as the earth induced by his merits, yields plenty of riches voluntarily. He has four great qualities that are mentioned here are-high reputation (उदारकीर्तिः), compassion (दयावान्), providing unhindered protection, (अभिरक्षया प्रशान्तबाधा) and generosity (उदयं दिशतः). Like a well-nourished cow which yields milk with ease, the earth vestows plenty of produce being protected by Duryodhana. Prosperity is in plenty and the people are happy.

Grammatical Notes : दयावतः = दया अस्यास्तीति दयावान्, तस्य - merciful ; प्रशान्तबाधं = प्रशान्ता बाधा यस्मिन् कर्मणि तद्यथा भवति तथा - all disturbances being warded off ; प्रदुग्धे = लट् प्र.पु.ए. of the root दुह् प्रपूरणे with the उपसर्ग प्र.

Figure of Speech : The figure of Speech in this verse is समासोक्ति since the irrelevant is inferred from the mere similarity of attributes. "विशेषणमात्रसाम्याद् अप्रस्तुतगम्यत्वे समासोक्तिः" is the definition of it.

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5.4.19 Prose Order :

महौजसः मानधनाः धनार्चिताः संयति लब्धकीर्तयः न संहताः न भिन्नवृत्तयः धनुर्भृतः असुभिः तस्य प्रियाणि समीहितुं वाञ्छन्ति।।

Translation : Warriors mighty in spirit, regarding personal honour as their wealth and honoured with wealth, and distinguished in battles, wish to accomplish his objects at the cost of their lives without combining for their self interests or acting treacherously towards him.

Explanation : Duryodhana maintains an efficient, loyal and contented army whose warriors are endowed with great valour and strength and are proud of their family geneology and are of great self-respect. They are ready even to sacrifice their lives to accomplish their master's (Duryodhana's) wishes. They never group together to attain their selfish ends or remain separated fighting among themselves. The word धनुर्भृत is used merely to a person holding weapons in his hands and it does not necessarily mean bows alone.

Grammatical Notes : महौजसः= महत् ओजः येषां ते - great strength, vigour; मानधनाः=मानः धनं येषां ते - who regard the honour of their family & c. ; संयति - संयत् for यत् to strive; or from संयम्, म being dropped by the vār. गमादीनाम् (VI.4.40) and त् added by तुक् VI.1.71 - in the battle field; न संहताः - a compound called सुप्सुपा - combining to plot against him; न भिन्नवृत्तयः - भिन्ना वृत्तिः येषां ते, भिन्नवृत्तयः, ते न भवन्ति इति न भिन्नवृत्तयः - not acting treacherously towards the king or not acting in a hostile manner towards one another (Malli); धनुर्भृतः=धनुः बिभर्ति इति - those holding bows; वाञ्छन्ति=लट् प्र पु ब of the root - "वाछि इच्छायां".

Figure of Speech : Here is the combination of two

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figures viz, काव्यलिङ्ग and परिकर. So the figure is called संसृष्टि. All the adjectives in the first three lines serve as the हेतु for sacrificing the life. Hence it is काव्यलिङ्ग. It is also परिकर because all the adjectives are साभिप्राय or fully significant.

5.4.20 Prose Order :

अशेषितक्रियः स सच्चरितैः चरैः महीभृतां क्रियाः निःशेषं वेद। धातुः नस्य ईहितं महोदयैः हितानुबन्धिभिः फलैः प्रतीयते।।

Translation: He, without leaving any task incomplete, knows in full the plans of (other) kings through his faithful emissaries while his own aims like those of providence, are known from their grand results, leading to general welfare.

Explanation : Duryodhana has a perfect institution of spies and has carefully protected the secrets of his policies and programmes. By the time others come to know about it, the projects would have been completed. They are known only by their results. His spies are of excellent character and are known for their loyalty ; hence he comes to know the activities of others. All his activities are aimed at the wefare of the people. The poet has compared this to the activities of the providence which can only be known from their grand results and are always auspicious and prosperous. Likewise Duryodhana too guards his ideas in secret and the same can only be inferred from thier results.

Grammatical Notes : अशेषितक्रियः = न शेषिता अशेषिता, अशेषिता क्रिया येन सः - who has left nothing to be done ; सच्चरितैः = good character; faithful ; वेद - लट् प्र.पु.ए. of the root विद ज्ञाने ; ईहितं - P. P. P. of ईह to desire, objects wished to be accomplished, aims, plans ; महोदयैः - महान् उदयः येषां येषु वा तैः - fraught with great prosperity ; प्रतीयते = कर्मणि

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लट् प्र.पु.ए. of the root 'इण् गतौ' with the upasarga प्रति।

Figure of Speech : The figure of speech in this verse is उपमालङ्कार

5.4.21 Prose Order :

तेन क्वचित् सज्यं धनुः न उद्यतम्। आननं वा कोपविजिह्मं न कृतम्। नराधिपैः अस्य शासनं गुणानुरागेण माल्यमिव शिरोभिः उह्यते।।

Translation : By him, the stringed bow was never raised nor did he ever make his face frowned (wry) owing to anger. His command is ever borne by kings on their heads like a garland out of great regard for his merits.

Explanation : The virtues of Duryodhana are so endearing that they attract everyone towards him. There is not a single occasion for him to use his strung bow or even to show anger in his face. The vassal kings carry out his commands with joy and readiness. They are always ready to help him. This and the preceeding two verses may be taken as describing Duryodhana's प्रभुशक्ति।

Grammatical Notes : सज्यं = ज्यायेन सह वर्तते इति सज्यं, by the rule ' तेन सहेति तुल्ययोगे ' here is बहुव्रीहि compound ; कोपविजिह्म = face made wry through anger ; उह्यते = कर्मणि लट् प्र.पु.ए. of the root " वह प्रापणे ".

5.4.22 Prose Order :

इद्धशासनः सः नवयौवनोद्धतं दुःशासनं यौवराज्ये निधाय पुरोधसा अनुमतः अखिन्नः मखेषु हव्येन हिरण्यरेतसं धिनोति।।

Translation : He whose rule is supreme having appointed as heir - apparent Duhśāsana, lofty by (the vigour of) fresh youth, propitiates umremittingly the god of

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fire with oblations in sacrifices, with the approval of his family priest.

Explanation : Not only Duryodhana is acquiring great credentials in political undertakings, but even in the religious field he is excelling by gaining merits. He is intensely interested in performing sacrifices with full concentration and devotion. In order to acquire the religious merit he has appointed his vigorous brother Duhśāsana as heir apparent to look after the administration, during his pre-occupation.

Grammatical Notes : इद्धशासनः = इद्ध (P.P.P. of इन्ध् 7A to kindle) lit blazing, bright, hence difficult to be resisted; नवयौंवनोद्धतं = नवं च तत् यौवनं च नवयौवनं, तेन उद्धतः, तम् - lofty by fresh youth ; दुःशासनं = दुःखेन शास्यत इति, तम् ; मखेषु = in sacrifices ; यौवराज्ये = युवा चासौ राजा च युवराजः, तस्य कर्म यौवराज्यम्, तस्मिन् ; धिनोति = लट् प्र.पु.ए. of the root ' धिन्व् प्रीणने '.

5.4.23 Prose Order :

प्रलीनभूपालं स्थिरायति भुवो मण्डलं आवरिधि प्रशासदपि सः त्वदेष्यतीः भियः चिन्तयत्येव। अहो बलवद्विरोधिता दुरन्ता।।

Translation : Though ruling over the entire circle of the earth extending upto the oceans, without having any rival king and securing a permanent future, he does suspect dangers from you. Oh! how woeful are the consequences of the hostility with the powerful.

Explanation : There is no one who can either compete with or equal to Duryodhana. His power is well secured and is beyond any time limit. The extent of his kingdom is unlimitted and is extending upto the oceans. Even then,

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ironically, Duryodhana is not at peace. The clever forester could find the great weak point in Duryodhana. He is apprehensive of the Pāṇḍavas.-He, though appears to be invincible, suffers from fear complex and this ultimately takes him to destruction. This complex is the result of his embracing untruthful way of life. He is putting a show of a righeous king outwardly but his inner and real self is wicked. The Pāṇḍavas have truth as their way of life and hence they do have indomitable power in them. This fact is made clear by the poet by a crisp general statement - "Enmity with mighty leads to woeful consequences".

Grammatical Notes : प्रलीनभूपालं = प्रलीनाः भूपालाः यस्मिन्, तत् - entirely subdued rival kings ; स्थिरायति = स्थिरा आयतिः यस्य तत् - well secured future ; त्वदेष्यतीः = त्वत्तः एष्यत्यः ताः - going forth from you ; बलवद्विरोधिता = विरोधिनः भावः विरोधिता, बलवतां विरोधिता - enimity with the mighty ones ; चिन्तयति = लट् प्र.पु.ए. of the root "चिति स्मृत्यां"

Figure of Speech : The figure of speech in this verse is अर्थान्तरन्यास as a specific incident is supported by a general one.

5.4.24 Prose Order :

कथाप्रसङ्गेन जनैः उदाहृतात् दुःसहात् तवाभिधानात् मन्त्रपदात् अनुस्मृताखण्डलसूनुविक्रमः उरग इव सः नताननः (सन्) व्यथते।।

Translation : While your mighty name is uttered by people in course of discourse, he, having been reminded of the valour of the son of Indra (Arjuna) trembles with his face lowered down like a snake, with its hood bent down, at the utterance of unbearable words of charms.

Explanation : The previous verse (V.23) mentions the

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fear concealed in the heart of Duryodhana. Likewise he could keep all his political move secretly. Thus it becomes as a compulsion on his part to conceal his facial expressions also. And he does it efficiently. Then how could the spy know the carefully hidden feelings of Duryodhana? The answer is provided in this verse. Even during the course of conversation the casual mention of the name 'Yudhisṭhira' makes him become anxious and he hangs down his face. Because, hearing that word he is made to remember the great valour of Arjuna. The poet here has given a beautiful simile. Duryodhana has given a beautiful simile. Duryodhana has been compared here to a snake. Hearing the chanting of a poison - curers the serpent will suffer with its hood sunk down being reminded of Garuḍa. (The word सुनु has another meaning as 'brother'). Even after his best efforts Duryodhana could not conceal his inner agony.

Grammatical Notes : कथाप्रसङ्गेन = in course of discourse, (कथाप्रसङ्गे वार्तायां विषवैद्येऽपि वाच्यवत् - विश्वकोश); दुःसहात् = दुःखेन सोढुं शक्यं, तस्मात् ; तवाभिधानात् = तश्च वश्च तवौ तार्क्ष्यवासुकी तयोरभिधानं यस्मिन् पदे तस्मात् - your name : who have the name of तक्षक and 'वासुकि' अनुस्मृताखण्डलसूनुविक्रमः= आखण्डलस्य सूनुः ; सुनोः विक्रमः, अनुस्मृतः आखण्डल सूनुविक्रमः येन; आखण्डलसूनोः (विष्णोः) विः (पक्षी), तस्य क्रमः, अनुस्मृतः आखण्डल सूनुविक्रमः येन - reminded of Arjuna's valour, reminded of the swoop of the bird i.e., Garuda ; उरगः = उरसा गच्छतीति ; व्यथते = लट् प्र.पु.ए. of the root 'व्यथ भयसंचलनयोः'.

Figure of Speech : The figure of speech in this verse is उपमा.

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5.4.25 Prose Order :

तत् (तस्मात्) त्वयि जिह्मं कर्तुम् उद्यते तत्र (तस्मिन्) विधेयम् उत्तरम् आशु विधीयताम्। परप्रणीतानि वचांसि चिन्वतां मादृशां गिरः प्रवृत्तिसाराः खलु।।

Translation : Let therefore proper counter measures be at once taken against him who is ready invidiously to do harm to you. The words of men like myself, who gather merely the words uttered by others, are merely in essence for the communication of intelligence.

Explanation : After giving a detailed report of Duryodhana's successful administration as well as his innate weakness, the spy concludes his speech requesting Yudhisṭhira to take necessary steps to counter the cunning actions of Duryodhana. He does not refer to the steps to be taken because that is not the function of a spy. He only asserts the duty of a spy i.e., to gather whatever information he can cull out from the words of others and communicate the same to his master. The course of appropriate action is to be taken by Yudhisṭhira himself.

Grammatical Notes : जिह्म = croocked ; विधेयं = विधातुम् योग्यं ; उत्तरम् = counter - measures ; परप्रणीतानि = परैः प्रणीतानि - uttered by others ; प्रवृत्तिसाराः = in essence for the communication of intelligence ; विधीयतां = कर्मणि लोट् प्र.पु.ए. of the root 'डुधाञ् धारणपोषणयोः' with the उपसर्ग वि.

Figure of Speech : The figure of speech in this verse is अर्थान्तरन्यास

5.5 NOTE ON METRES :

5.5.1 Metre in Sankrit is divided into अक्षर metre and मात्रा metre. अक्षर may be only a vowel or a vowel with a

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consonant. A short vowel is called लघु and a long vowel, a vowel preceding a composite syllable, with anusvāra, and with visarga is known as गुरु. In an अक्षर metre, the syllables in a line, the लघु and गुरु of the syllables are all determined. In the मात्रा metre लघु consists of a short syllable and there is a rule as to which पाद (Quarter) should have how many मात्रा s. The group of four मात्राs form a गण in the मात्राः metre. In the अक्षर metre a group of three syllables (letters) forms a गण. The गणs are known as 'य' गण, 'त' गण, 'र' गण and 'ज' गण 'भ' गण and 'स' गण. A short syllable (लघु) is marked as (U); and a long one as (-).

5.5.2 Characteristics of Gaṇas

यगण = आदि लघु, U--

(First syllable is लघु and the remaining two syllables are गुरु)

eg : कलत्रम्।

मगण = सर्वगुरु, ---

eg : बालानाम्।

तगण = अन्त्यलघु, --U

(First two syllables are गुरु and the last लघु)

eg : रामस्य।

रगण = मध्यलघु, -U-

(The first and the last syllable is गुरु and the middle syllable is लघु)

eg : भ्रातरः।

जगण = मध्यगुरु, U-U

(The first and the last syllable is लघु and the middle syllable is गुरु)

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eg : करोति।

भगण = अदिगुरु, -UU

(The first letter is गुरु and the remaining two are लघु)

eg : खादति।

नगण = सर्वलघु, UUU

eg : पठति।

सगण = अन्त्यगुरु, UU-

(The first two syllables are लघु and the last one गुरु)

eg : भरतः।

आदिमध्यावसानेषु यरता यान्ति लाघवम्।
भजसा गौरवं यान्ति मनौ तु गुरुलाघवम्।।

5.5.3 All the verses in the textual portion of units 5 and 6 are in वंशस्थ metre. it consists of four quarters (पाद) of twelve syllables each. There are 48 syllables in total. This metre is defined as 'जतौ तु वंशस्थमुदीरितं जरौ'. There are जगण, तगण, जगण and रगण respectively in a quarter. Four quarters consisting of the above type, forms a वंशस्थ metre.

example : श्रियः कुरुणामधिपस्य पालनीं
प्रजासु वृत्तिं यमयुङ्क्त वेदितुम्।
स वर्णिलिङ्गी विदितः समाययौ
युधिष्ठिरं द्वैतवने वनेचरः।।

5.5.4 Model Questions

I भाषान्तरं कृत्वा विवृणुत।

(1) श्रियः कुरुणा 1.1

(2) द्विषां विधाताय 1.3

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(3) स किंसखा 1.7

(4) विशङ्कमानो 1.7

(5) कृतारिषड्वर्गजयेन 1.9

(6) निरन्वयं साम 1.12

(7) वसूनि वाञ्छन्न 1.13

(8) सुखेन लभ्या 1.17

(9) न तेन सज्यं 1.22

(10) कथाप्रसङ्गेन 1.24

II. ससन्दर्भं व्यख्यात।

(1) न हि प्रियं प्रवक्तुमिच्छन्ति मृषा हितैषिणः। 1.2

(2) हितं मनोहारि च दुर्लभं वचः। 1.4

(3) समुन्नयन्भूतिमनार्यसङ्गमाद्वरं
विरोधोऽपि समं महात्मभिः। 1.8

(4) न बाधतेऽस्य त्रिगणः परस्परम्। 1.11

(5) प्रियाणि वाञ्चत्यसुभिः समीहितुम्। 1.19

(6) धिनोति हव्येन हिरण्यरेतसम्। 1.22

(7) अहो दुरन्ता बलवद्विरोधिता। 1.23

(8) प्रवृत्तिसाराः खलु मादृशां गिरः। 1.25

III. वनेचरवृत्तान्तं निरूपयत।

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किरातार्जुनीयम्-२

UNIT - 7 - 8

द्रौपदीवचनम्

CONTENTS

7.1 PURPOSE

7.2 किरातार्जुनीयम् पाठ्यभागः-२ द्रौपदीवचनम्

7.3 NOTE ON METRES

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UNITS - 7 - 8
द्रौपदीवचनम्

7.1 PURPOSE:

The seventh and eigth units consist of twenty one verses of the first canto. After listening the rise of Duryodhana through the report of the Vanecara, Draudadī makes a speech which indeed is fiery. The textual portion is clearly explained through the text, prose order of the verses, English translation, explanation, grammatical notes etc.

7.2 किरातार्जुनीयम् पाठ्यभाग-२ द्रौपदीवचनम्

इतीरयित्वा गिरमात्तसत्क्रिये गतेऽथ पत्यौ वनसंनिवासिनाम्।
प्रविश्य कृष्णासदनं महीभुजा तदाचचक्षेऽनुजसंनिधौ वचः ॥२६॥

निशम्य सिद्धिं द्विषतामपाकृतीस्ततस्ततस्त्या विनियन्तुमक्षमा।
नृपस्य मन्युव्यवसायदीपिनीरुदाजहार द्रुपदात्मजा गिरः ॥२७॥

भवादृशेषु प्रमदाजनोदितं भवत्यधिक्षेप इवानुशासनम्।
तथापि वक्तुं व्यवसाययन्ति मां निरस्तनारीसमया दुराधयः ॥२८॥

अखण्डमाखण्डलतुल्यधामभिश्चिरं धृता भूपतिभिः स्ववंशजैः।
त्वयात्महस्तेन मही मदच्युता मतङ्गजेन स्त्रगिवापवर्जिता ॥२९॥

व्रजन्ति ते मूढधियः पराभवं भवन्ति मायाविषु ये न मायिनः।
प्रविश्य हि घ्नन्ति शठास्तथाविधानसंवृताङ्गान्निशिता इवेषवः ॥३०॥

गुणानुरक्तामनुरक्तसाधनः कुलाभिमानी कुलजां नराधिपः।
परैस्त्वदन्यः क इवापहारयेन्मनोरमामात्मवधूमिव श्रियम् ॥३१॥

भवन्तमेतर्हि मनस्विगर्हिते विवर्तमानं नरदेव वर्त्मनि।
कथं न मन्युर्ज्वलयत्युदीरितः शमीतरूं शुष्कमिवाग्निरुच्छिखः ॥३२॥

अवन्ध्यकोपस्य विहन्तुरापादां भवन्ति वश्याः स्वयमेव देहिनः।
अमर्षशून्येन जनस्य जन्तुना न जातहार्देन न विद्विषादरः ॥३३॥

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परिभ्रमंल्लोहितचन्दनोचितः पदातिरन्तर्गिरि रेणुरूषितः।
महारथः सत्यधनस्य मानसं दुनोति नो कच्चिदयं वृकोदरः ॥३४॥
विजित्य यः प्राज्यमयच्छदुत्तरान्कुरूनकुप्यं वसु वासवोपमः।
स वल्कवासांसि तवाधुनाहरन्करोति मन्युं न कथं धनञ्जयः ॥३५॥
वनान्तशय्याकठिनीकृताकृती कचाचितौ विष्वगिवागजौ गजौ।
कथं त्वमेतौ धृतिसंयमौ यमौ विलोकयन्नुत्सहसे न बाधितुम् ॥३६॥
इमामहं वेद न तावकीं धियं विचित्ररूपाः खलु चित्तवृत्तयः।
विचिन्तयन्त्या भवदापदं परां रुजन्ति चेतः प्रसभं ममाधयः ॥३७॥
पुराधिरूढः शयनं महाधनं विबोध्यसे यः स्तुतिगीतमङ्गलैः।
अदभ्रदर्भामधिशय्य स स्थलीं जहासि निद्रामशिवैः शिवारुतैः ॥३८॥
पुरोपनीतं नृप रामणीयकं द्विजातिशेषेण यदेतदन्धसा।
तदद्य ते वन्यफलाशिनः परं परैति कार्श्यं यशसा समं वपुः ॥३९॥
अनारतं यौ मणिपीठशायिनावरञ्जयद्राजशिरःस्त्रजां रजः।
निषीदतस्तौ चरणौ वनेषु ते मृगद्विजालूनशिखेषु बर्हिषाम् ॥४०॥
द्विषन्निमित्ता यदियं दशा ततः समूलमुन्मूलयतीव मे मनः।
परैरपर्यासितवीर्यसंपदां पराभवोऽप्युत्सव एव मानिनाम् ॥४१॥
विहाय शान्तिं नृप धाम तत्पुनः प्रसीद सन्धेहि वधाय विद्विषाम्।
व्रजन्ति शत्रूनवधूय निःस्पृहाः शमेन सिद्धिं मुनयो न भूभृतः ॥४२॥
पुरःसरा धामवतां यशोधनाः सुदुःसहं प्राप्य निकारमीदृशम्।
भवादृशाश्चेदधिकुर्वते रतिं निराश्रया हन्त हता मनस्विता ॥४३॥
अथ क्षमामेव निरस्तविक्रमश्चिराय पर्येषि सुखस्य साधनम्।
विहाय लक्ष्मीपतिलक्ष्म कार्मुकं जटाधरः सञ्जुहुधीह पावकम् ॥४४॥
न समयपरिरक्षणं क्षमं ते निकृतिपरेषु परेषु भूरिधाम्नः।
अरिषु हि विजयार्थिनः क्षितीशा विदधति सोपधि सन्धिदूषणानि ॥४५॥

विधिसमयनियोगाद्दीप्तिसंहारजिह्मं
शिथिलवसुमगाधे मग्नमापत्पयोधौ ॥
रिपुतिमिरमुदस्योदीयमानं दिनादौ
दिनकृतमिव लक्ष्मीस्त्वां समभ्येतु भूयः ॥

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7.2.1 Prose Order :

वनसन्निवासिनां पत्यौ इति गिरमीरयित्वा आत्तसत्क्रिये गते (सति) अथ महीभुजा कृष्णासदनं प्रविश्य अनुजसन्निधौ तत्वचः आचचक्षे।।

Translation : When the chief of the foresters, having thus said his say, had taken his departure after duly being rewarded, the monarch entered the apartment of Draupadi and communicated that speech in the presence of his younger brothers.

Grammatical Notes : वनसन्निवसिनां = वने सन्निवसितुं शीलं येषां ते, तेषां - of foresters; महीभुजा = महीं भुनक्ति इति महीभुक्, तेन, Upapada compound; प्रविश्य = a कृदन्त with ल्यप् प्रत्यय, of the root, विश् with the upasarga प्र; आचचक्षे = लिट् प्र पु ए of the root 'चक्षिङ् व्यक्तायां वाचि' with the उपसर्ग आङ्.

7.2.2 Prose Order :

ततः द्रुपदात्मजा द्विषतां सिद्धिं निशम्य ततस्त्याः अपाकृती विनियन्तुम् अक्षमा (सती) नृपस्य मन्युव्यवसायदीपिनीः गिरः उदाजहार ॥

Translation : Having heard of the success attained by the enemies, the daughter fo Drupada, unable to control the emotions proceeding therefrom, delivered a speech capable of exciting the king's anger and stimulating action on his part.

Explanation : For all the Pāṇḍavas the narration success story of Duryodhana is not a palatable news. Drupadī could no longer hold her emotions. She bursts out and is reminded of the atrocities committed by the Kauravas. This roused her feelings of grief and rage. She expresses lofty ideas supported by proper reasoning in her speech which extends upto the end of this canto. The speech breathes the high spirit of a noble Kṣatriya lady

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smarting under disgrace she had to suffer at the hands of the enemies. It also reveals her political wisdom.

Grammatical Notes : द्रुपदात्मजा = आत्मनि जायत इति आत्मजा (Upapada Compound), द्रुपदस्य आत्मजा - Daughter of Drupada; ततस्तयाः तत आगताः = Proceeding therefrom ; मन्युव्यवसायदीपिनीः = मन्युश्च व्यवसायश्च मन्युव्यवसायौ, मन्युव्यवसाययोः दीपिन्यः, ताः = kindle anger and stimulate action; उदाजहार = लिट् प्र.पु.ए. of the root 'हृञ् हरणे' with the upasargas उत् and आङ्.

7.2.3 Prose Order :

भवाद्दशेषु प्रमदाजनोदितम् अनुशासनम् अधिक्षेप इव भवति। तथापि निरस्तनारीसमयाः दुराधयः मां वक्तुं व्यवसाययन्ति ॥२८॥

Translation : Advice given by a woman to persons like you is equal to an insult. But still, mental afflictions prompt me to speak setting aside all boundaries of conduct prescribed for women.

Explanation : As an introduction to her speech Draupadī, with an apologetic note, states that it is not proper on her part to give any advice to the king as she is a woman. She is aware that such a move may cause insult to him. But she stresses the point that she has been one of the targets of insult from the enemies. Her worries cause her to cross the limits and make her to take some amount of freedom. Which, in natural course, is forbidden to women.

Grammatical Notes : भवाद्दशेषु = भवत्सदृशाः तेषु; प्रमदाजनोदितम् = प्रमदा एव जनः, तेन उदितं - told by women ; निरस्तनारीसमयाः = setting aside the bounds of conduct proper for women, निरस्त = कर्मणि भूतकृदन्त of the root अस् with the उपसर्ग निर्, नारीणां समयः नारीसमयः निरस्तः नारीसमयः यैस्ते ; दुराधयः

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= दुष्टाः आधयः - Prādi samāsa - mental pain or anguish ; वक्तुं = तुमन्नन्ताव्यय of the root वच् ; व्यवसाययन्ति = णिजन्त लट् प्र.पु.क . of the root ' सो अन्तकर्मणि ' with the वि and अव upasargas.

7.2.4 Prose Order :

अखण्डमाखण्डलतुल्यधामभिश्चरं स्ववंशजैः भूपतिभिः चिरम् अखण्डं धृता महीं त्वया मदच्युता मतङ्गजेन स्रक् इव आत्महस्तेन अपवर्जिता ॥२१॥

Translation : The earth that had been held long time without interruption by the kings of your own lineage whose bravery was equal to Indra's has been thrown away by your (own) hand like a garland cast away by an elephant in rut with his own trunk.

Explanation : Draupadī begins her speech putting the entire blame for the loss of the kingdom and their present miseries on the thoughtless actions of Yudhisṭhira. Before him there were great kings with mighty valour and vigour. They enjoyed the kingdom for long period. Now, Yudhisṭhira has abandoned such a kingdom like a garland cast away by an elephant in rut. His sheer carelessness has caused the present heinous misery of the Pāṇḍavas.

Grammatical Notes: आखण्डलतुल्यधामभिः=आखण्डलेन तुल्यं धाम येषां ते - equalling Indra in prowess ; स्ववंशजैः=स्वस्य वंशः; स्ववंशे जाताः तैः Upapada compound - born of your race; मदच्युता = मदं च्योतति इति मदच्युत्, तेन; अपवर्जिता = कर्मणि भूतकृदन्त of the root - वृज् with the upasarga अप.

Figure of Speech : The figure of speech employed in this verse is उपमा.

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7.2.5 Prose Order :

ये मायाविषु मायिनः न भवन्ति ते मूढधियः पराभवं व्रजन्ति। शठाः तथाविधान् असंवृताङ्गान् निशिता इषव इव प्रविश्य घ्नन्ति ॥३०॥

Translation : Foolish men who do not use fraud against those who have used fraud, meet with defeat. For artful persons, having entered into the secrets of such persons destroy them just as sharp arrows enter into and kill those whose bodies are not protected with armour.

Explanation : Yudhisṭhira is a truthful man and can not even think of committing fraud against his rivals though they use fraud against him. According to Draupadī the straightforwardness of Yudhisṭhira alone caused their defeat at the hands of the crafty enemies. So condemning the policies of him, she says that the cunning enemies are to be punished only by cunning methods and it is apt to adopt the policy of शठेषु शाठ्यम्. This reminds the words of Śrīhaṛṣa that ऋजुता कुटिलेषु न नीतिः. This is an example of Bhāravi's vigorous style and profound thought.

Grammatical Notes : मायाविषु = माया एषां अस्तीति मायाविनः, तेषु ; व्रजन्ति = लट् प्र.पु.ब. of the root 'व्रज गतौ'. मूढधियः = मूढा धीः येषां ते - dullards ; असंवृताङ्गान्=न संवृतानि असंवृतानि, असंवृतानि अङ्गानि येषां ते, तान् - those whose bodies are not protected; घ्नन्ति = लट् प्र.पु.ब. of the root 'हन हिंसागत्योः'.

Figure of Speech : In this verse a fusion of the figures Arthāntaranyāsa and Upamā is found.

7.2.6 Prose Order :

अनुरक्तसाधनः कुलाभिमानी त्वदन्यः कः इव नराधिपः गुणानुरक्तां कुलजां मनोरमाम् आत्मवधूम् इव श्रियं परैः अपहारयेत् ॥३२॥

Translation : Which king, indeed, other than you,

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who has devoted assistants, would allow his royal fortune to be snatched away by the enemies - the royal fortune which is attached to him by the proper employment of the (six) expedients of state craft, that has descended to him from his ancestors, and gratifying the heart, like his own wife, beautiful, sprung from a noble family and attached to him by reason of his virtues.

Explanation : Draupadī accuses Yudhisṭhira to be the sole person responsible for the loss of kingdom. He only allowed it to happen. She compares the kingdom of Yudhisṭhira to a chaste, dutiful, noble and charming wife and asks which king of noble birth possessing loyal supporters would allow such a kingdom to be snathced away by enemies. It is said by Kāmandaka that "उद्योगादनिवृत्तस्य सुसहायस्य धीमतः। छायेवानुगता तस्य नित्यं श्रीः सहचारिणी". Draupadī want to assert that the kingdom is not lost owing to the fickleness of fortune, but only due to the neglignece of Yudhisṭhira.

Figure of Speech : The figure of speech in this verse is श्लेषानुप्रणीत उपमा.

7.2.7 Prose Order :

(हे) नरदेव, एतर्हि मनस्विगर्हिते वर्त्मनि विवर्तमानं भवन्तं उदीरितः मन्युः शुष्कं शमीतरुम् उच्छिखः अग्निरिव कथं न ज्वलयति ॥३२॥

Translation : O King, how (can it be that) anger does not set you on fire, who are now moving along a path that is condemned by the high - spirited, as fire with flames bursting forth does a dry sami tree?

Explanation : Draupadī tells Yudhisṭhira that the flames of anger should have appeared in him long before.

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She wonders, how that even now, in the most humiliating state of living, he is not infuriated at all. This verse and in the following ten verses Draupadī tries to enkindle the anger of Yudhisṭhira by trying to provoke him with her feiry speech pointing out the contrast between happy and highly dignified life they led previously and the most disgraceful and miserable life they are now destined to lead. The comparison of Yudhisṭhira with a Śamī is very apt as the latter that is dry naturally burns quickly. Not only this, but it has fire in itself (if अग्निगर्भा शमीं इव-Abhijnana Śākuntalam). Draupadī wishes to inflame this inbuilt fire of anger in Yudhisṭhira.

Grammatical Notes: एतर्हि = now - एतर्हि सम्प्रतीदानीमधुना सांप्रतं तथा (अमरकोशः); मनस्विगर्हिते - प्रशस्तं मनोऽस्यास्तीति मनस्वी, मनस्विभिः गर्हिते - condemned by the high spirited ; उदीरितः = कर्मणि भूत कृदन्त of the X conjugation root 'ईर क्षेपे' with the upasarga उत्; उच्छिखः = उद्गता शिखा यस्य सः; ज्वलयति = णिजन्त लट् प्र.पु.ए. of the root "ज्वल दीप्तौ".

Figure of Speech : The figure of speech in this verse is उपमा.

7.2.8 Prose Order :

अवन्ध्यकोपस्य आपदां विहन्तुः देहिनः स्वयमेव वश्याः भवन्ति। अमर्षशून्येन जन्तुना जातहार्देन (सता) जनस्य आदरः न विद्विषा च (सता) दरः न ॥३३॥

Translation : Men, of their own accord, become subservient to him whose anger is effective and who is able to ward off calamities. With regard to a despicable man (a creatures), who is devoid of anger, the people have no respect for him when he shows affection, nor are they afraid

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of him when he shows hostility.

Explanation : A King has to be angry when it is required. Then only he can assure justice to his subjects and they shall admire him. A man without effective anger is no better than a low creature and people will become indifferent towards him. Whether he is a friend or foe. Yudhisṭhira might argue that anger is an internal enemy which shold be subdued. But for Draupadī anger directed for a good cause such as the removal of dangers is beneficial.

Grammatical Notes : अवन्ध्यकोपस्य = न वन्ध्यः अवन्ध्यः, अवन्ध्यः कोपः यस्य सः - whose anger does not prove futile ; देहिनः = देहमस्यास्तीति देही, ते - people ; जातहार्देन = हृदः कर्म हार्द, जातं हार्दं यस्य सः, तेन - being friendly ; दरः - fear.

Figure of Speech : अर्थान्तरन्यास is the figure of speech in this verse.

7.2.9 Prose Order :

(पूर्वं) लोहितचन्दनोचितः महारथः अयं वृकोदरः (संप्रति) रेणुरूषितः पदातिः अन्तर्गिरि परिभ्रमन् सत्यधनस्य (ते) मानसं नो दुनोति कच्चित् ॥३४॥

Translation : Doesnot the present plight of this Vṛkodara (Bhīmasena), who used to apply red sandal paste (to his body) and who used to drive in a chariot, but now destined to walking about on foot in the mountain regions pain heart of yours, to whom truth is the treasure?

Explanation : Yudhisṭhira may think that he is paying for his deeds. But why should his brothers suffer for his fault ? Looking at least on their sorrowful plight why can't Yudhisṭhira burst out in anger and take to action.

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This is the thinking of Draupadī. The reference to Yudhisṭhira as satyadhāma is meant to be sarcastic. Being a क्षत्रिय he should be a यशोधन. She means that the king wishes to be true to his promise to the deceitful foes, but has no concern to the honour and dignity of his brothers so faithful to him. Note the element of sarcasm in her words.

Grammatical Notes : लोहितचन्दनोचितः = लोहितं च इदं चन्दनं च, लोहितचन्दनं, तस्य उचितः - accustomed to use red sandal; रेणुरूषितः = रेणुभिः रूषितः; द्रुह्यति = लट् प्र पु ए of the root 'दृहु उपतापे'

7.2.10 Prose Order :

वासवोपमः यः उत्तरान् कुरून् विजित्य प्राज्यं वसु अयच्छत्, स धनंजयः अधुना तव वल्कवासांसि आहरन् (तव) मन्युं कथं न करोति॥

Translation : How is it that the plight of Dhanañjaya who is equal to Indra, having conquered the Northern Kurus brought enormous wealth of gold and silver to you, but now destined to carry your bark garment, does not excite your anger ?

Explanation : She asks Yudhisṭhira how do you tolerate Arjuna carrying your bark garment ? Arjuna's valour which is equal to that of Indra and which has fetched ample wealth to Yudhisṭhira after the conquering of the Uttarakurus, is now a waste. How can he keep quite after seeing this ? - she expresses in grief.

Grammatical Notes : प्राज्यं = प्रभूतं - ample. 'प्रभूतं प्रचुरं प्राज्यम् ' इत्यमरः।। ; धनंजय = सः धनं जयति इति ; अकुप्यं = कुप्यात् अन्यत् gold and silver; अयच्छत् = लङ् प्र पु ए of the root 'दाण् दाने'; आहरन् = वर्तमान कृदन्तः।

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7.2.11 Prose Order :

वनान्तशय्याकठिनीकृताकृती विष्वक् कचाचितौ अगजौ गजौ इव एतौ यमौ विलोकयन् त्वं धृतिसंयमौ बाधितुं कथं न उत्सहसे ॥३६॥

Translation : How is it that you manage not to lose your contentment and your self control on seeing these twin brothers, with their bodies hardened by sleeping on forestgrounds and covered all over with hair and therefore looking like two wild elephants.

Explanation : How hardhearted are you? - yells Draupadī. The twin - brothers, Nakula and Sahadeva are still young. They should have been given all (comforts); but, on the contrary they are made to sleep on forest grounds. As a result, their handsome bodies have become rough; the unkempt hair spread hither and whither. She wonders at the unexplainable silence of Yudhiṣṭhira and asks him - 'how can you keep quiet after seeing this precarious positions of your brothers who are powerful like the wild elephants ? Don't you feel like taking revenge on the enemies atleast on seeing the pitiable plight of these two lads. This is her argument.

Grammatical Notes : वनान्तशय्याकठिनीकृताकृती = वनस्य अन्तः, वनान्त एव शय्या, वनान्तशय्यया कठिनीकृते आकृती ययोः तौ - with their bodies hardened by sleeping on forest grounds; विष्वक् = on all sides - समन्तस्तु परितः सर्वतो विष्वगित्यपि - इत्यमरः; कचाचितौ = कचव्याप्तौ = विशीर्णकिशौ - dishevelled hair; अगजौ = न गच्छतीति अगः; अगे जातौ - अगजौ - Upapada compound, - mountain born; उत्सहसे = लट् म पु ए of the root 'षह मर्षणे' with the Upasarga उत्।

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7.2.12 Prose Order :

इमां तावकीं धियम् अहं न वेद। चित्तवृत्तयः विचित्ररूपाः खलु। (किन्तु) परां भवदापदं विचिन्तयन्त्याः मम चेतः आधयः प्रसभं रुजन्ति ॥३८॥

Translation : I do not understand this disposition of your mind; the attitudes of the mind have, indeed, various forms. As I ponder over your serious misfortune, my mind is forcibly torn as under in pain.

Explanation : Let alone our difficultties. How can one close his eyes on the unwarranted afflictions of brothers and wife ? Moreover, he does not belong to those who are without any help. Indeed the attitudes of the mind have various forms. People of this kind also exist ! "My affliction knows no limit, looking at your serious misfortunes. If a third person experiences such a pain does it not pain you? It is indeed strange" - says Draupadī. That the minds of great people are beyond the reach of ordinary person is the truth stated here by the poet.

Grammatical Notes : तावकीं = तव इयं तावकी, तां; आधयः =anguish; प्रसभं = forcibly; रुजन्ति = लट् प्र पु ब of the root 'रुजोभङ्गे'.

7.2.13 Prose Order :

यः (त्वं) महाधनं शयनम् अधिरूढः (सन्) स्तुतिगीतमङ्गलैः पुरा (वैतालिकैः) विबोध्यसे सः (त्वम्) अदभ्रदर्भां स्थलीम् अधिशय्य अशिवैः शिवारुतैः निद्रां जहासि।।३८।।

Translation : Lying on a very costly bed, you who were previously woken up by auspicious laudatory utterances in the form of praise and songs (of bards; but now) having slept on ground where much darbha - grass

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grows, you wake up because of the inauspicious howling of female jackals.

Explanation : This and the following two verses describe the pathetic situation with a comparison to the previous affluent times. Yudhisṭhira used to sleep on a well furnished couch and was used to being woken up from sleep by the auspicious eulogistic songs of bards. But now he lies on the ground covered with Kuśa grass and is made to wake up from sleep by the inauspicious howlings of jackals.

Grammatical Notes : महत् धनं यस्य तत् - here धन is used in the peculiar sense of "price"; अधिरूढः - अधि + रुह् - भूतकर्मणि कृदन्त, शयनम् is in the द्वितीया विभक्ति as रुह is with the उपसर्ग - अधि ; विबोध्यसे = कर्मणि लट् म पु ए of the root - 'जोहाक् त्यागे'; अशिवैः - The hawling of a female jakal is considered inauspicious. अदभ्रदर्भां अधिशय्य = for the rule अधिशीङ्ऽस्थासा सां कर्म (previously noted) that it governs the noun in Accusative (द्वितीया) case.

Figure of speech : In this verse the figure of speech is alliteration.

7.2.14 Prose Order :

(हे) नृप, यत् एतत् वपुः पुरा द्विजातिशेषेण अन्धसा रामणीयकम् उपनीतम् वन्यफलाशिनस्ते तत् वपुः अद्य यशसा समं परं कार्श्यं परैति ॥३१॥

Translation : O King ? This same body of yours, to which formerly loveliness was imparted by food (eaten) after the Brāhmaṇas had partaken of it, now becomes greatly emaciated, along with your glory, living as you do now on wild fruits.

Explanation : Not only the body but even the fame of

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Yudhisthira is also languishing as a result of inactive life in the forest bearing all the insults of the enemies.

Grammatical Notes : द्विजातिशेषेण = द्विजातिभ्यः शेषं तेन - that which is remained after the brahmins are partaken of it ; अन्धसा = from rice - 'शिस्सा स्त्री भक्तमन्धोऽन्नम् - ' इत्यमरः; रामणीयकम् = रमणीयस्य भावः - loveliness ; वन्यफलाशिनः - वने भवं वन्यं, वन्यानि च तानि फलानि च, वन्यफलानि अश्नातीति वन्यफलाशी, तस्य - of one who eats wild fruits ; कार्यं = कृशस्य भावः - great emaciation ; पैति = लट् प्र.पु.ए. of the root 'इण्गतौ' with the Upasarga पर.

Figure of Speech : The figure of speech in this verse is सहोक्ति अलङ्कार. ' सा सहोक्तिः सहार्थस्य बलादेकं द्विवाचकम् " (Kāvyaprakāśa)

7.2.15 Prose Order :

(प्राक्) राजशिरःस्त्रजां रजः अनारतं मणिपीठशायिनौ यौ ते चरणौ अरञ्जयत् तौ (अद्य) मृगाद्विजालूनशिखेषु बर्हिषां वनेषु निषीदतः ॥४०॥

Translation : These two feet of yours, which formerly rested always on a foot - stool inlaid with jewels (and) which were coloured red by the pollen of the garlands on the heads of bowing kings (now) rest on forest ground on which the tips of Kuśa grass have been cropped and cut off by deer and Brahmins in the forest.

Explanation : Yudhisṭhira's feet were soft. When it was kept on a foot stool, the vassal kings used to bow at the king's feet, which were rendered red with the pollen dust of flower wreaths. As Draupadī feels the tips of the darbhā grass, cut off by animals and Brahmins as food and requisite in the sacrifice respectively will become hard and sharp, cause difficulty for Yudhisṭhira to walk on it.

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Grammatical Notes: राजशिरःस्त्रजां=राज्ञां शिरांसि, राजशिरसां स्त्रजः, तासां - wreaths of tributary princess ; मणिपीठशायिनां= मणिमयं पीठं, तस्मिन् शयितुं शीलं ययोस्तौ, - resting on a stool made of jewels ; अरञ्जयत् - णिजन्त लङ् प्र.पु.ए. of the root 'रञ्ज् रागे ; मृगाद्विजालूनशिखेषु = मृगाश्य द्विजाश्च, तैः लूनाः शिखाः येषां तानि, तेषु - tops lopped off by deer or the Brahmanas ; निषीदतः लट् प्र.पु.द्वि. of the root - 'षदलृ विशरणगत्यवसादनेषु' with the उपसर्ग नि।

7.2.16 Prose Order :

यत् इयं दशा द्विषन्निमित्ता ततः मे मनः समूलम् उन्मूलयतीव। परैः अपर्यासितवीर्यसम्पदां मानिनां पराभवोऽपि उत्सव एव ॥४२॥

Translation : Since this miserable condition is on account of the enemies, it (then) uproots my mind completely as it were. To the spirited persons if his wealth in the form of valour is not wiped out by the enemies, even a defeat is a great festival indeed.

Explanation : The enemies have caused the present miserable condition to Yudhisṭhira and he has accepted it without resisting. Recalling this, Draupadī experiences immence pain. Defeat is tolerable as it is often decided by destiny. But it is impossible to tolerate insult. It becomes pitiful that the Pāṇḍavas are accepting insults even wihout resisting it. Their passive attitude irritates Draupadī.

Grammatical Notes : द्विषंन्निमित्ता = द्विषन्तः निमित्तं यस्याः सा; - caused by enemies ; अपर्यासितवीर्यसंपदां = अपर्यासितं च तत् वीर्यं च, अपर्यासितवीर्य संपत् येषां ते। तेपां - whose wealth of valour is not wiped; उन्मूलयति=लट् प्र.पु.ए. of the root 'मूल रोहणे' with the upasarga उत्।

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Figure of Speech : The figure of speech in this verse is अर्थान्तरन्यास.

7.2.17 Prose Order :

(हे) नृप, शान्तिं विहाय तत् (क्षात्रं) धाम विद्विषां वधाय पुनः सन्धेहि। प्रसीद। निःस्पृहा मुनयः शत्रून् (षड्रिपून्) अवधूय शमेन सिद्धिं (मोक्षसिद्धिं) व्रजन्ति भूभृतः (तु) शमेन सिद्धिं (राज्यसिद्धिं) न व्रजन्ति ॥४२॥

Translation : O King, be pleased. Having given up this Calmness, resume that heroic spirit for the destruction of the adversaries. It is only Ascetics who are free from (wordly) desires and have defeated the (internal) enemies by means of tranquility, attain salvation. But not the kings.

Explanation : It is the ascetic who abandons anger and adopts tranquility. Because they do not have any desire or ambition. Therefore they attain salvation through tranquility of mind which in turn is attained by conquerring the six internal enemies viz काम, क्रोध, लोभ, मोह, मद and मात्सर्य. But the kings cannot accomplish their affairs merely by resignation or for bearance. They have to be active and industrious and hateful against the enemies. Therefore, Druapadī makes an appeal to Yudhisṭhira to set aside his policy of inaction and resume his herioc spirit to crush the enemies.

Grammatical Notes : धाम = heroic spirit ; सन्धेहि = to resume - लेट् प्र.पु.ए. of the root - 'डुधाञ् धारणपोषणयोः' with the upasarga सम् ; निःस्पृहा = निर्गता स्पृहा येभ्यः ते - without any desire ; प्रसीद = लेट् प्र.पु.ए. of the root 'डुधाञ् धारणपोषणयोः' with the upasarga प्र ; व्रजन्ति = लट् प्र.पु.ब. of the root - 'व्रज गतौ'

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7.2.18 Prose Order :

धामवतां पुरःसराः यशोधनाः भवादृशाः सुदुःसहम् ईदृशं निकारं प्राप्य रतिं अधिकुर्वते चेत् हन्त मनस्विता निराश्रिता (सती) हता ॥४३॥

Translation : If men like you, the foremost among the high - spirited, whose wealth is fame, remain contented after having met with such an unbearable insult, then alas!. gone is highmindedness having lost its support.

Explanation : Those who consider fame as their wealth, consider the death is better than defeat. Self-respect shall never allow to live even after defeat. But here, Yudhisṭhira is unaffected even after such a abominable insult. He is quiet by himself. Draupadī wonders, where has gone his self - respect and laments that with whom shall we find it? If persons of Yudhisṭhira's stature do not care for self - respect who else shall care for it ? Draupadī compels him to revive it.

Grammatical Notes : धामवतां = धाम एषां अस्तीति धामवन्तः तेषां - among high - spirited ; निकारं = insult ; मनस्विता = self - respect ; अधिकुर्वते = लट् प्र.पु.ए. of the root 'डुकृञ् करणे' with the upasarga अधि।

7.2.19 Prose Order :

अथ निरस्तविक्रमः (सन्) चिराय क्षमां एव सुखस्य साधनं पर्येषि, (तर्हि) लक्ष्मीपतिलक्ष्म कार्मुकं विहाय जटाधरः सन् इह पावकं जुहुधि ॥४४॥

Translation : Or if you, setting aside yur valour, consider forgiveness as a means to happiness for a long time, (them) give up the bow, the emblem of a king (Lord ot wealth), and offer oblations into the fire here (in the forest) bearing the matted locks of hair.

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Explanation : If Yudhisṭhira considers tolerance and forgiveness as the means to happiness, having lost his valour, then why should he bear the bow, which is the symbol of the kings ? It is better to perform homa in the forest, in the form of a muni (ascetic). This is a strong indictment of Yudhisṭhira for his excessive zeal for tolerance.

Grammatical Notes : निरस्तविक्रमः - निरस्तः विक्रमः यस्य सः - setting aside vigorous efforts ; लक्ष्मीपतिलक्ष्म = the symbol of kings, जटाधरः = धरतीति धरः, जटायाः धरः - upapada compound, सञ्जुहुधि = लेट् म.पु.ए. of the root 'हु दानादानयोः' with the upasarga सम्.

7.2.20 Prose Order :

परेषु निकृतिपरेषु (सत्सु) भूरिधाम्नः ते समयपरिरक्षणं न क्षमम्। (तथापि) विजयार्थिनः क्षितीशाः अरिषु सोपधि सन्धिदूषणानि विदधति ॥४५॥

Translation : It is not proper for you, who are highly valorous to wait till the fulfilment of your agreement, when your enemies are bent on doing injury. For kings, who are desirous of victory carry out breaches of peace under some pretext or the other in respect of enemies.

Explanation : The Pāṇḍavas have agreed to live in the forest for 13 years. So a question may arise how to break the agreement. But the enemies shall also be truthful. But they are planning to make the Pāṇḍavas not to return. Draupadī agrees, Yudhisṭhira need not stick to the agreement. A strong king under one or the other pretext try to break the agreement. It is not proper for Yudhisṭhira to stick on to it. This may not be the right

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policy of statecraft. Thus saying Draupadī concludes her speech trying to incite Yudhisṭhira's anger.

Grammatical Notes : निकृतिपरेषु = निकृतिः परं येषां ते, तेषु - bent upon deception ; समयपरिरक्षणं - fulfilment of condition or contract - समयाः शपथाचारकालसिद्धान्तसंविदः (अमर); न, क्षमम् - not proper - 'युक्ते क्षमम् शक्ते हिते (अमर); सोपधि = उपधिना सहितं यथा - with some pretext ; विदधति = लट् प्र.पु.ए. of the root - डुधाञ् धारणपोषणयोः with the upasarga वि.

Figure of Speech : The figure of speech in this verse is अर्थान्तरन्यास.

7.2.21 Prose Order :

विधिसमयनियोगात् अगांधे आपत्पयोधौ मग्नं दीप्तिसंहारजिह्मं शिथिलवसुं रिपुतिमिरम् उदस्य उदीयमानं त्वां दिनादौ दिनकृतमिव लक्ष्मी भूयः समभ्येतु ।।४६।।

Translation : May the royal glory once more approach you rising up after having dispelled the darkness in the form of enemies, you, who, on account of the direction of destiny and time are deprived of riches, who are without cheerfulness owing to the loss of splendour, even as the Goddess of effulgence waits on the sun, while rising up at daybreak after destroying darkness, his enemy - the sun, who being scantily rayed and rendered hence dim on account of the loss of brilliance was sunk into the deep sea owing to the decree of providence and time.

Explanation : The poet cocludes the canto with a मङ्गलाशंसन. This also is included to the speech of Draupadī. In this verse Yudhisṭhira is compared to the sun. The adjectives are applicable to both उपमान and उपमेय. The lustre of the sun decreases in the evening and he is sunk in the

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deep ocean. For this forms the direction of the fate and time is responsible. It is inevitable. But in the morning after having dispelled darkness, he shines forth. Likewise, by the decree of fate and time Yudhisthira's valour and wealth have been lost; he is plunged into the fathomless ocean of misery. He is wished to prosper again crushing his enemies. Bharavi uses the word लक्ष्मीः as a mangala as well as कविचिन्ह.

Grammatical Notes : विधिसमयनियोगात् - by the decree of fate and time - when taken with Dharma may also mean the condition imposed at the time of gambling - विधिश्च समयश्च, तयोः नियोगः, तस्मात् ; दीप्तिसंहार - जिह्मं = दीप्तीनां संहारः तेन जिह्मः, तं - graceless on account of the loss of majesty ; दिनकृतमिव = दिनं करोति इति दिनकृत्, तं - like sun - a Upapada compound; समभ्येतु = लोट् म.पु.ए. of the root 'इण् गतौ' with the upasargas सम् and अभि.

Figure of Speech : The figure of speech in this verse is पूर्णोपमा.

7.3. NOTE ON METRES

7.3.1 The nineteen verses of the seventh and eighth units are in the वंशस्थ metre and this metre has already been explained earlier in 5.5.3. The Forty fifth verse in this textual portion is in the पुष्पिताग्र metre which is a अर्धसमवृन्त In its समपाद (i.e. is a second and fourth Quarter) there are thirteen syllables constituting of नगण, जगण, रगण, and one गुरु syllable The first and third Quarter consist of twelve syllables constituting नगण, नगण, जगण, and यगण अयुजिनयुगरेफतो रकारो युजि च न जौ जरगाश्च पुष्पिताग्र। is the defenition of this metre.

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7.3.2 The 46th verse of the textual portion is in मालिनी metre भ-is defined as ननमयययुतेयं मालिनी भोगिलोकैः। The four Quarters of this verse courists of fifteen syllables there is a yati after the eight syllable each Quarter (पाद) consists of नगण, नगण, यगण and यगण-five ganas in total.

7.4 EXERCISES

7.4.1 भाषान्तरं कृत्वा विवृणुत।

1. निशम्य सिद्धिं द्विषतामपाकृतीः 1:27
2. अखण्डमाखण्डलतुल्यधामभिश्चिरं 1:29
3. गुणानुरक्तामनुरक्तसाधनः 1:31
4. अवन्ध्यकोपस्य विहन्तुरापदां 1:33
5. इमामहं वेद न तावकी 1:37
6. पुरोपनीतं नृप रामणीयकं 1:39
7. विहाय शान्तिं नृप धाम 1:42
8. अथ क्षमामेव निरस्त 1:44

7.4.2 ससंदर्भं व्याख्यात।

1. निरस्तनारीसमया दुराधयः । (1:28)
2. असंवृताङ्गान्निशिता इवेषवः । (1:30)
3. शमीतरुं शुष्कमिवाग्निरुच्छिखः । (1:32)
4. जहासि निद्रामशिवैः शिवारुतैः । (1:38)
5. पराभवोऽप्युत्सव एव मानिनाम् । (1:41)
6. निराश्रया हन्त हता मनस्विता । (1:43)
7. विदधति सोपधि सन्धिदूषणानि । (1:45)

7.4.3 द्रौपद्याः वचनमधिकृत्य प्रबन्धमेकं लिखत।

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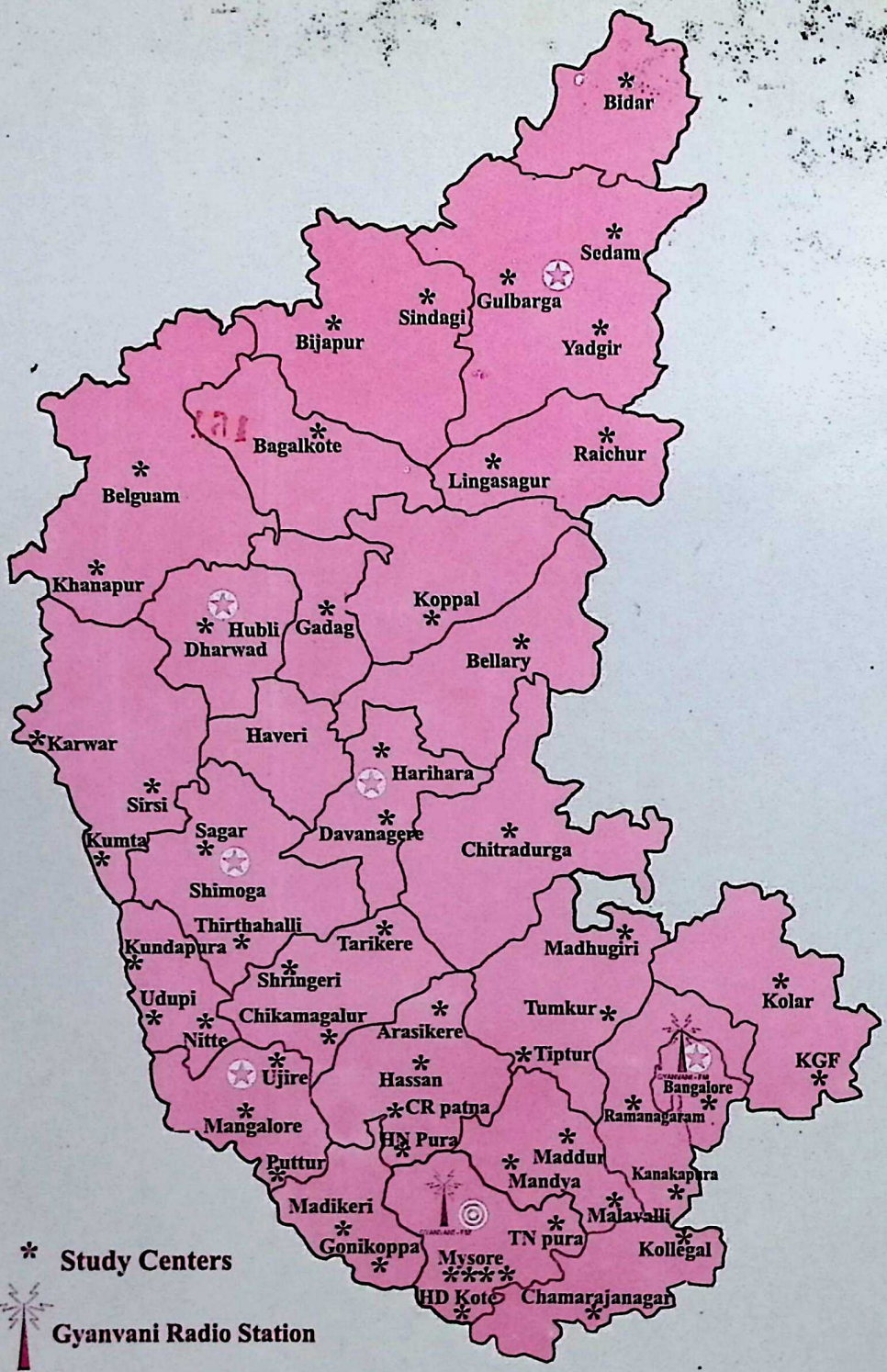

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